

The Living Church

October 10, 1954 Price 20 Cents



GRACE CHURCH, Grand Rapids, Mich.: "Do it yourself" [p. 10].

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Things to Come

| OCTOBER | | | | | | |
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| NOVEMBER | | | | | | |
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| 28 | 29 | 30 | | | | |

October

- 17th Sunday after Trinity.
- Annual Meeting, National Council, Seabury House, Greenwich, Conn., to 14th.
- 18th Sunday after Trinity.
- St. Luke.
- National Bible Week.
- Consecration of the Very Rev. Albert Rhett Stuart as Bishop of Georgia, St. Paul's Church, Augusta.
- 19th Sunday after Trinity.
- Religious Television Workshop, Broadcasting and Film Commission, NCC, Syracuse, N. Y., to 29th.
- St. Simon and St. Jude.
- 20th Sunday after Trinity.

November

- All Saints'.
- 21st Sunday after Trinity.
- Tennessee election of a suffragan.
- 22d Sunday after Trinity.
- NCC General Board, New York, N. Y.
- Sunday next before Advent.
- Thanksgiving Day.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and a number overseas. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

Member of the Associated Church Press.

3,000,000 Copies

A BOOK that has broken all publishing records in the U.S. — with indications that it will go on doing so — was two years old on September 30th.

It is the Revised Standard Version of the Bible which, since it was first "given to the people" at 3,300 community observances on St. Jerome's Day, September 30, 1952, has reached a phenomenal sale of nearly 3,000,000 copies. No other regular book edition, religious or otherwise, has ever come close to this two-year record, publishing records show.

The RSV Bible is the product of 15 years' labor by a committee of 32 distinguished Biblical scholars under the leadership of Dean Emeritus Luther A. Weigle of the Yale Divinity School. The committee was formed by the International Council of Religious Education, with the support of 40 religious bodies.

In 1954 a new stage in the life of the RSV has been reached with publication of editions for special uses. Among them

is the pulpit edition, a volume of 168 pages of large type, weighing 16 pounds and bound in cowhide, Morocco or sea skin. The illustrated edition, primarily for youngsters, was first published last January and has sold 367,000 copies.

Books Received

ANNOTATED CONSTITUTION AND CANON FOR THE GOVERNMENT OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA. By Edwin Augustus White, D.D., D.C.L. Second Edition. Revised 1954, by Jackson A. Dykman, D.C.L. Published after Review by a Joint Committee of General Convention. Seabury Press. Two Volumes. Pp. 643; viii, 479. Boxed, \$25.

By-Lines

The review in THE LIVING CHURCH of September 26th of John H. Hallowell's *The Foundation of Democracy* was by the Rev. Winthrop Clarke, and the review in the same issue of Edwin B. Broderick's *Your Place in TV* was by Frederick H. Sontag. These were accidentally exchanged.

From Bare Bones, Life

A review by the Rev. WALTER C. KLEIN

A CHRISTIAN PALESTINIAN SYRIAC HOROLOGION (Berlin Ms. Or. Oct. 1019). Edited by Matthew Black. Texts and Studies, New Series, I. New York: Cambridge University Press. Pp. x, 458. Four Plates. \$12.50.

SCIENTIFIC writings are ordinarily devoid of charm. This one is an exception. By diligently following every suggestion the text gave him Dr. Black has contrived to infuse more than a little life into a manuscript that would have remained a bag of bare bones in the hands of a less skillful editor.

He pursues four distinct lines of inquiry: the liturgical, the historical, the textual, and the linguistic. The present review will restrict itself to the solid work Dr. Black has done in liturgics, history, and the textual background of the biblical portions of the manuscript which, on the evidence of the colophons, was completed in A.D. 1187/8 at Jerusalem by Pheme, a priest.

The manuscript is, to employ the Western word, a breviary. Dr. Black has painstakingly compared it with the corresponding books now in use among the Greek-speaking Orthodox, but apparently not with earlier forms

of these books, and has conscientiously recorded all dissimilarities. Certain of the hymns and prayers preserved in the manuscript have not survived in the Greek rite of our day.

The identity of the group behind the manuscript is uncertain. Presumably the community was Palestinian, and in that case it was either Orthodox,* or, granted the soundness of Dr. Black's interpretation of a single crucial passage, Monothelite. Of course, the manuscript may have been written by a visiting Monothelite from the Lebanon. Dr. Black's ingenious arguments do not altogether dispel the obscurity that surrounds an undeniably difficult question.

The *Horologion* presents us with an abundance of hitherto unknown biblical material and carries us a pace or two ahead in our investigation of the antecedents of the Palestinian Syriac Version — a designation that may in the end prove more convenient than accurate. A fuller treatment of the subject is eminently desirable, and it would be a pity if Dr. Black abandoned the field without exhausting it.

*Brother George Every, in *The Byzantine Patriarchate*, 451-1204 (p. 158), finds such a group in Palestine.

SORTS & CONDITIONS

DO YOU enjoy your work? Most of us feel that we ought to enjoy it, and that everybody's work ought to be made enjoyable. This is a praiseworthy idea in itself, but I sometimes get the impression that individuals in particular and our society as a whole tend to exaggerate the importance of work as "self-fulfillment" and "creativity" and even as "service to others" and to underestimate the grimmer aspects of the subject.

WE WORK, first and foremost, in order to make a living for ourselves and for our families. And most of us must face the fact that, no matter how much we may enjoy some parts of our job, there are other parts which are sheer, inescapable, necessary drudgery.

THE BIBLE tells us that work is connected with mankind's fallen condition. There is a curse upon it, the curse which springs from man's failure to fit in with the universe.

AND, to many of us, rest has become a form of work, an imposed discipline laid upon us by the doctor or the limits of our physical endurance; something we do because we have to do it, not because we enjoy it. Our modern understanding of the Fourth Commandment is, "Thou shalt not have fun on the Sabbath," although its original meaning was, "Thou shalt enjoy life on the Sabbath."

ADULTS have labored with all their might to lift the curse of work from the shoulders of children. Not only have they been rescued from industrial toil, but their schoolwork has been turned as much as possible into play and their household chores have been reduced to the vanishing point. Nevertheless, anxious parents find ways of creating new necessities of conformity for their children, so that few children really grow up with the idea that they have escaped Adam's curse. "Be nice—be well thought of—be a constructive member of the group—be a sharer"—such admonitions as these give children a 24-hour job of diplomacy and personnel management.

A WORLD of people who work at being nice and look for jobs in which they can follow their natural bent probably has advantages over a world of people who work at their jobs and follow their natural bent in human relations. But both kinds of world cry out for a Saviour—for One who will baptize the natural order of things and lift the curse of drudgery, who will swing our desires into harmony with our necessities: "That we may obtain that which thou dost promise, make us to love that which thou dost command."

AND the beginning of that process is surely in an honest acceptance of work: To will, not what we wish, but what God's providence requires; and not to try too hard to make our workaday life all fun and no drudgery.

PETER DAY.

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

Christian Thinking

I have just read your superb article on the Communion issue at Evanston [L. C., September 5th]. I knew in a general way what your thoughts would be; but I must tell you that you succeeded in communicating them wonderfully well. It is not just that I agree with you. I do, of course; but I think that, if I did not share your views, I would still recognize and appreciate Christian thinking at its best. Thank you very much.

STEPHEN F. BAYNE, JR.,
Bishop of Olympia.

Seattle, Wash.

Great Disservice

On behalf of the Los Angeles Regional Branch of the American Church Union, I should like to advise you that this organization firmly endorses the public statement made by the Rev. Canon Albert J. duBois regarding the open communion celebrated at Evanston, Ill., in conjunction with the World Council of Churches [L. C., August 22d].

On September 10th, the Conference of Committees of this organization passed a resolution commending Fr. duBois for his courage and accuracy of statement. We, in common with the majority of other Episcopalians, are greatly concerned with actions such as the open communion. It seems to indicate that the World Council of Churches is attempting to create a super church despite the fact that its leaders in public statements consistently deny that this is their objective. Those who are responsible for this action have done a great disservice to the Ecumenical Movement.

HOWARD J. THELIN,
President, Los Angeles Regional Branch,
American Church Union.
Glendale, Calif.

Anglican Congress

Your reporting on the Anglican Congress was excellent and, knowing that of necessity but a few words from each of the remarks of delegates could be included, I hesitate to add a few to the report of mine. But to avoid misunderstanding I would like to add to the reported sentence: "We should . . . warn our people not to enter into any mixed marriages," the qualification I stated: ". . . under conditions where it is agreed that the unborn children will be raised in another religious tradition."

(Very Rev.) JAMES A. PIKE,
Dean of New York Cathedral.
New York, N. Y.

. . .

In THE LIVING CHURCH of August 29th, on page eight, under the discussion of the Congress pertaining to Our Work, there are enumerated the various speakers who presented their opinions during this day's general session covering the various points and with special reference and consideration of the work of the laity. In their behalf and as a layman, this speaker pre-

sented his brief statement which is quoted on the middle column of page eight in this number. [The statement was erroneously attributed to the Rev. T. M. Barber.]

T. M. BARBER, M.D.

Buckley, Wash.

Worthy of Mention

Hennepin Methodist, Trinity Baptist Church, and the Unitarian Church (Minneapolis) all willingly and gladly coöperated in permitting their edifices to be used for meetings of the Anglican Congress and its committees. There was no hesitation on the part of any of them but they seemed to welcome a chance to coöperate without regard to interchurch differences or beliefs.

Somehow it seems to me this is worthy of mention by you in connection with the Anglican Congress, as an outstanding example of what is possible when the Churches of various denominations are willing to contribute to such an organization.

H. C. MACKALL.

Minneapolis, Minn.

Baptism at 107

Some time ago I remember someone raising the question in your magazine as to who is the oldest person in our Communion to be baptized. I offer Jacobus van Rooyen of Swellendam, South Africa, whom I baptized last year at the age of 107, and who was confirmed last November at 108. Are there any higher bids?

(Rev.) T. M. WURTS,
St. Luke's Rectory,
Ladysmith.

Cape Province, South Africa.

Show Piece

A letter from Edgar P. H. James of Tucson, Ariz., was published in the July 25th issue of THE LIVING CHURCH. This was in reply to a letter which you published from me several weeks previously, in which I criticized a certain "advanced" parish in New York which was not rural.

In Mr. James' letter he stated that I could have gone to three earlier services instead of the "high" service at eleven o'clock. It just so happened that this was impossible for me to do on this particular Sunday. In my home parish I attend the early service at least 45 of the 52 Sundays of the year, and have done so for years.

He also stated in his letter that the high mass as celebrated in this New York parish was a liturgical "show piece." If this is a fact, then the arguments in my previous letter are all the more valid. If people go to Church to see a "show piece" that is one thing. If they go to Church to worship their Creator and receive the Sacrament it is another. . . .

Please remember that I am first, last, and all of the time a staunch Anglo-Catholic.

LEWIS T. GREGORY, M.D.
Urbana, Ill.

SEVENTEENTH SUNDAY AFTER TRINITY

MINISTRY

Tear Gas Cure

By MARION Q. WIEGMAN

The Rev. James G. Jones, Episcopal chaplain at Chicago's County Jail and House of Correction (the Bridewell), was home in bed with a temperature of more than 100 degrees on September 25th when he received news that the 1300 prisoners in the overcrowded Bridewell were rioting after being served hot dogs and beans for the third time in one week.

Forgetting his temperature, Fr. Jones rushed to Bridewell to find that 800 prisoners in the South Cell Block were still rioting after being forced out of the dining room with tear gas.

After some argument Fr. Jones persuaded Warden Frank Sain to let him try to talk to the mob, which was pressed against the gate shouting grievances. With the aid of guards, Fr. Jones entered the block. There, perched on top of the barred door, he held up his hand.

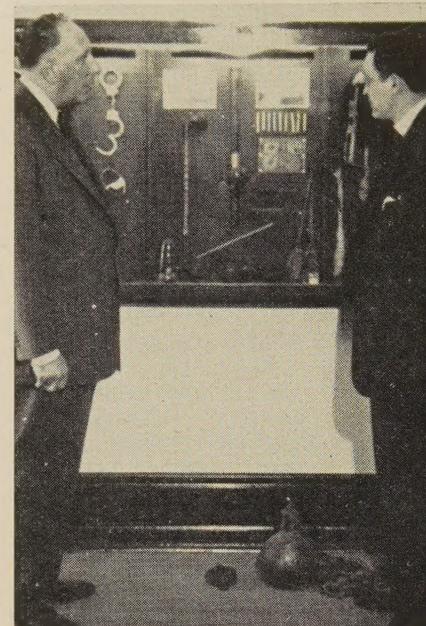
After about two minutes the men responded to this familiar gesture, one Fr. Jones uses every Sunday at services during his "question and answer" sermons when he wants to end the questions.

He asked if they could hear him and suggested they pretend this was a church service. This idea appealed to their sense of humor. He asked if they recognized him with a hat on. They laughed again and Fr. Jones sensed that the guards, standing below him to guard the open door, relaxed ever so slightly.

He assured the men that their rioting, which had been going on for two hours, had effectively brought their grievances to the attention of all Chicago through the newspapers, radio, and TV. This information seemed to please the men. However, Fr. Jones added, he also knew from past experience with prison riots, that prisoners usually got the dirty end of the deal and that, having made their point, any rioting they did from that time on would be held against them.

While the men pondered the logic of this he asked if they would go back to their cells if promised another, better, meal.

The men jeeringly expressed their



WARDEN SAIN AND FR. JONES*
In the cell block, questions & answers.

opinion of any promises the prison officials would make, so Fr. Jones offered to promise personally that they would be fed. But the rioters assured him that he, too, would be double-crossed.

He asked if they would return to their cells if they were fed first. This suggestion was received with more enthusiasm, but the men still felt reprisals would be made and they would be put in solitary. Fr. Jones hastily pointed out that with 800 men in solitary it would take the guards 15 hours a day just to feed them and no guard would stay on duty that long.

Again the men were impressed by the logic of the chaplain's arguments and after some discussion agreed to return to their cells after being served another meal. Advising the men to stay put, Fr. Jones left the Cell Block to check with the warden on the possibility of carrying out the agreement. The warden had already checked the kitchens—which the rioters had vandalized earlier—and returned with Fr. Jones to offer the men the best that was available.

Then, while the men filed back to the dining room for one of their favorite meals, Fr. Jones went back, alone, into

*Looking at Bridewell's collection of antiques.

TUNING IN (Background information for new L. C. readers): The 17th Sunday after Trinity has the shortest Collect—or one of the shortest—in the entire Book of Common Prayer: "Lord, we pray thee that thy grace may always prevent and

follow us, and make us continually to be given to all good works. . . ." Here, as in a few other places in the Prayer Book, "prevent" is used in its older, literal sense, to "come before." Thus God's grace precedes even our good desires.

the interior of the block to see if any gangs were holding out. He found four groups refusing to surrender and persuaded them to join the others. On the way back he stopped to reassure the frightened men in solitary that if a fire started, they would be taken care of.

In the dining room he talked with the men informally, concentrating his attention on the two ring-leaders of the riot, tactfully agreeing with every point they raised about the justification of rioting and their complaints in general. He then returned to the block with the men until the final count was made.

About midnight, when all was finally quiet, he had just one more chore: to call the wives of the guards who were on all-night duty to assure them their husbands were safe and were not being held as hostages.

When he arrived home at 1 a.m. he checked his temperature. It was normal; he is convinced now that one good cure for a bad cold is a dose of tear gas.

General Is Postulant

Brig. Gen. Lester J. Maitland, commander of Michigan's State Air Force and a pioneer of the United States Air Force, has announced his intention to study for the ministry of the Episcopal Church.

In May, 1954, General Maitland applied to Bishop Page of Northern Michigan and was accepted in that diocese as a postulant. At the end of this year he plans to resign from his civil and aeronautics duties in order to complete his studies.

The 56-year-old general, who also is director of Civil Defense and Director of Aeronautics in the state of Michigan, joined the U. S. Signal Corps' air service in 1917 on this country's entry into World War I. He retired from the U. S. Air Force late in 1944 with the rank of lieutenant colonel.

Gen. Maitland was closely associated for four years (1921 to 1925) with General "Billy" Mitchell, who played a prominent role in founding the U.S. Army Air Force. In 1923, he set what was then an amazing air speed record of 244 m.p.h. He was awarded the Distinguished Flying Cross in 1927 for making the first non-stop flight from California to Hawaii.

Later, in 1941, he commanded Clark Field in Manila at the time of the attack by the Japanese. The United States and many foreign governments have decorated him for his achievements.

RELIGIOUS

New Chaplain General

The Rev. Samuel Whitney Hale, rector of the Church of the Advent, Boston, is the new chaplain general of the Community of St. Mary, reported to be the largest religious order for women in the Church.

The service of installation for Fr. Hale, who succeeded the Rev. Edward H. Schlueter upon his retirement, was conducted by Bishop Donegan of New York in the Chapel of St. Mary's Convent, on top of Mount Saint Gabriel, Peekskill, N. Y.

New Retreat House

St. Mary's new retreat house for women at Santa Barbara, Calif., established by the Sisters of the Holy Nativit, was blessed for service by Bishop Bloy of Los Angeles recently.

The Mother Superior of the Sisterhood, Mother Ruth Mary, came from the convent at Fond du Lac, Wis., to be present at the occasion. Other visitors included the Mother Superior of the Community of St. Saviour, San Francisco, Calif., and Bishop Viall, assistant bishop of Tokyo, en route to Japan from the Anglican Congress in Minneapolis.

Assisting Bishop Bloy in the service was the Rev. Karl Tiedemann, chaplain of St. Mary's House and prior of Mt. Calvary Monastery, established in Santa Barbara several years ago by the Order of the Holy Cross as a retreat for men. Also assisting, as the bishop's chaplain, was the Rev. James L. McNamee, rector of St. Matthias', Los Angeles, the parish with which the Sisterhood is associated in the diocese.

More than 200 visitors attended the dedication service, later inspecting the new retreat house and touring the secluded terraces and spacious, wooded grounds.

St. Mary's is the second retreat house to be opened by the Sisters of the Holy Nativit, who are primarily engaged in arochial mission work. Another has been operated for some years at Bay shore, Long Island.

Four of the Sisterhood are in residence at St. Mary's House: Sister Patricia, ster in charge; Sister Helen; Sister Ruth Barbara; and Sister Francesca.

UNING IN: The chaplain general of the Community of St. Mary exercises spiritual oversight of the Community as a whole. There are also two provincial chaplains who discharge similar responsibility in the two provinces,

RADIO & TV

Home Problems for "Mama"

Miss Peggy Wood, star of stage, screen, radio, and television, known and loved by millions as "Mama" of the popular TV show *I Remember Mama*, provides dramatic flavor to a new Episcopal Church radio series, *Another Chance* [L. C., September 26th]. Miss Wood, who has starred or been identified with 60-odd shows in her career, is an active Churchwoman and vice president of the Episcopal Actors Guild.

The other featured performer of the show is Mrs. Dora Chaplin, probably one of the best known women in the Church today. She has crisscrossed the country lecturing, teaching, and conducting Family Life Institutes in every state. For more than three years she has been on the staff of the College of Preachers, Washington, D. C., in the Clergy Training Program. She is the author of the currently popular *Children and Religion*, and is on leave from the National Department of Christian

Department of Promotion of the Fourth Province, which also has presented *The Episcopal Hour* for the past nine years. The latter program, which is heard on many stations throughout the country, presents a series of sermons. This year the first four weeks' sermons will be by the Very Rev. James Pike, dean of the Cathedral of St. John the Divine, New York City. Next will be Bishop Barth of Tennessee and the Rev. Canon Bryan Green of St. Martin's Church, Birmingham, England. Among the sermon topics will be such themes as: "Judgment," "Why Pray?" and "The Peril of Uselessness." The Episcopal Hour has been the only continuing radio program produced by the Episcopal Church on other than a local level.

ACU

One Approval

The executive board of the American Church Union has withheld approval of three laymen who distributed handbills in Evanston, Ill., [L. C., September



MRS. RAKESTRAW, MRS. CHAPLIN, MISS WOOD
Drama team for "Another Chance."

Gary Wagner

Education to complete her new book, which will probably be titled *Parents and Religion*.

Peggy Wood opens each of the 13 programs with a dramatic story depicting a real life situation that might be taking place in anyone's home. Peggy Wood and Dora Chaplin then discuss the "problem," and Dora Chaplin rounds out each 15-minute program with an analysis of the situation.

The program is released through Woman's Auxiliaries throughout the country. Complete details are available from Mrs. Caroline Rakestraw, executive secretary, *The Episcopal Hour*, 2744 Peachtree Road, Atlanta, Georgia. Mrs. Rakestraw directs the program.

Another Chance is produced by the

5th] protesting the service of Open Communion held at St. Mark's Church during the World Council's Second Assembly. However, the board has upheld a statement prepared by an ACU committee protesting the service.

Meeting in New York City on September 14th, the ACU's executive board issued this statement:

"We uphold the principles embodied in the 'Statement On The Evanston Open Communion' prepared by a Committee of the American Church Union on August 12, 1954, [L. C., August 22d] and distributed to the Church Press, in which are clearly stated disapproval of the Open Communion Service, doubt as to its legality under the Constitution and Canons of the Episcopal Church, as well as under the pro-

Western, into which this community is divided. These three function at a distance, making periodic visits. They are not to be confused with the resident chaplains of the various houses, who say the daily Masses and perform other ministrations.

visions of the Book of Common Prayer, and regret that so divisive an action should have taken place at a time when Anglican Unity was being stressed.

"With reference to the action of the three laymen who distributed handbills outside of St. Mark's Church on the day of the Open Communion Service, we respect their sincerity and are aware that their concern is shared by many Churchmen. We wish, however, to state emphatically that their action in distributing the handbills was taken without the knowledge and consent of the American Church Union or of any of its officers and that the American Church Union is unable to approve the method of protest which they adopted.

"FOR THE EXECUTIVE BOARD

"The Rev. Canon Albert J. duBois,
General Secretary."

Lecturing Tour

The Rev. Henry R. T. Brandreth, rector of St. George's Church, Paris, France, recently arrived in New York for a two and one-half month visit and lecturing tour of the United States. He will lecture on "The Ecumenical Movement and the Oxford Movement," "The Ecumenical Movement and the Church in France;" and "The Priest-Workman Movement and the Roman Church."

Fr. Brandreth has been in charge of St. George's Church since 1949. He was an assessor appointed by the Archbishop of Canterbury at the Lund Faith and Order Conference, and has served as a member of the continuation committee of the Faith and Order Conference. At present he is vice-president of the Anglican-Orthodox Fellowship in France and a member of the Church of England Council on Foreign Relations.

In addition to being an undoubted authority on ecumenical matters, Fr. Brandreth has written many books.

Fr. Brandreth's schedules are being arranged by the American Church Union Speaker's Bureau, 347 Madison Avenue, N. Y.

ARMED FORCES

Continued Services

Episcopal Church services have continued at Ft. Leonard Wood, in the diocese of Missouri, despite the transfer of the Episcopal chaplain, Major Walter M. McCracken, early this year.

The services are under the direction of the Rev. Oral V. Jackson, rector of Christ Church, Rolla, the nearest parish to the fort. Morning Prayer each Sunday is read by licensed lay readers stationed at the fort.

TUNING IN: ¶A suffragan bishop is an assistant bishop without right of succession. He may, of course, be elected to succeed the bishop he has worked under, but there is no guarantee that he will. ¶A bishop coadjutor is an assistant bishop who

INTERNATIONAL

BRAZIL

In the Far East, Bricks

First reports of the Brazilian offering for the Builders for Christ campaign are encouraging, according to Bishop Melcher of Central Brazil. While it is still too soon to give any definite report for the whole of the Church in Brazil, it is hoped that others will not fall behind the achievement of the parishes in Rio de Janeiro.

In each of the three districts in Brazil a letter from the Ordinary was read on the fourth Sunday after Trinity. In Southwestern Brazil, Bishop Krischke reminded Churchmen:

"This is a splendid opportunity which has been given us to think on the needs of others. . . . We should turn our eyes to those parts of the world where war's destruction damaged sanctuaries. Let us think of our offering as standing for some bricks to be built into new churches in the Far East or bettering the facilities of a theological seminary somewhere in the world."

AFRICA

Mud Block Walls

The Rt. Rev. Leslie Edward Stradling, Bishop of South-West Tanganyika, recently presided at the dedication of a new church at Mbeya (Tanganyika). While primarily an Anglican building, it will be open for use by all recognized Christian communions.

(The diocese of South-West Tanganyika, an extra-provincial diocese under the metropolitical jurisdiction of the Archbishop of Canterbury, is supported by the Universities' Mission to Central Africa, an Anglican agency formed at the suggestion, in 1857, of David Livingston, renowned British explorer-missionary.)

[RNS]

COPTS

Holy Vision

According to Fr. Johannes B. Anthony, secretary of the Coptic Patriarchate in Jerusalem, a vision of the Holy Virgin and Child appeared to the teacher and pupils of the fifth grade of the Patriarchate's elementary school.

The announcement said the vision appeared during a scripture lesson. Awe-struck class members, it added, called in Moslem teachers and pupils, who also saw the vision.

[RNS]

will automatically succeed to the position left vacant by the resignation or death of the bishop of the diocese. A coadjutor also has jurisdiction over a section of the diocese until such time as he takes over the whole of it.

EPISCOPATE

TENNESSEE

Election

Bishop Barth of Tennessee has issued a call for the diocesan convention to meet in special session at Christ Church, Nashville, on Tuesday, November 9th, for the purpose of electing a Suffragan Bishop.¶ The Rev. Robert F. McGregor was elected suffragan last April but did not accept.

GEORGIA

Broken Ankle

Bishop Barnwell of Georgia is recovering from a broken ankle, which occurred while he was picnicking with friends at Blue Hill, Me. Hospitalized for several days, he was expected to return to his diocesan office in Savannah by October 1st.

COLORADO

Home on the Range

The Rev. Joseph S. Minnis, D.D., of New York, was consecrated in Denver, September 29th as Bishop Coadjutor¶ of the diocese of Colorado. The service took place in the Cathedral Church of St. John in the Wilderness.

Bishop Donegan of New York, under whom the new bishop served as a priest, delivered the consecration sermon and told his listeners that "We are here to gain courage and strength . . . The Church has seen empires rise and fall, and social systems form and disintegrate . . . But the things which belong to God are the same yesterday, today, and forever."

The vast, beautiful Denver Cathedral (which stands 5280 feet above sea level) was filled to overflowing. A crowd of more than a thousand visiting Church dignitaries and Colorado Churchpeople overflowed onto the cathedral lawns on a crisply beautiful autumn morning. An innovation in Colorado was full, live television coverage from a half hour before the service began at 10 a.m. Narration was done by the Rev. A. Balfour Patterson, Jr., chaplain of Episcopal Church students at Colorado University in nearby Boulder. Estimated audience for TV was well over 200,000 in the local viewing area, and early calls to the station indicated wide reception and interest — even from those not of the Communion.

Bishop Minnis' consecrator was Bishop Bowen of Colorado, whom he will

eventually succeed as diocesan. Co-consecrators were Bishops Horstick of Eau Claire and Brinker of Nebraska. Other bishops in the service were:

Presenting bishops: Bishop Essex of Quincy and Randall, retired Suffragan of Chicago; litanist, Bishop Gesner of South Dakota; epistolier, Bishop Hunter of Wyoming; Gospeler, Bishop Stoney of New Mexico and Southwest Texas.

Local and state press and TV crews were thoroughly informed well in advance with copy explaining all steps of the service and with a glossary of definitions concerning terminology in connection with the cathedral, service, and bishop's vestments. As a result, the consecration received widespread, accurate, understanding, and sympathetic coverage.

The *Rocky Mountain News*, Scripps-Ioward morning tabloid in Denver, gave a quarter page to a pre-consecration interview with Dr. Minnis. It was a warm, humanizing story in which Dr. Minnis, in addition to serious consideration to his new job, predicted victory for "his team" the New York Giants in the World Series.

At the luncheon after the consecration, Lt. Gov. Gordon Allott of Colorado, as master of ceremonies, three times interrupted various speeches to announce the score of the first game and the final Giant victory.

On the eve of the consecration, 12 priests at a diocese-wide party, decided on the spur of the moment to serenade

Bishop-elect Minnis in a body. They went to his residence and sang "Home on the Range," complete with cowbell accompaniment. Obviously moved, Dr. Minnis said, "I didn't know whether to throw hot water on the bunch, or call the sheriff. I'm glad I didn't do either." Instead he invited all 12 of the serenaders in to meet Mrs. Minnis and the Minnis children and his house guests: Bishop Horstick and his wife; the Very Rev. Edward White, dean of Nashotah House, and his wife; and Dr. Minnis' sister and her husband.

The traditional western song typified the kind of welcome Dr. Minnis has received in Colorado.

In addition to television coverage of the consecration, local newspapers had three photographers on the event, a tape recording was made, and color slides were taken.

After the ceremony, hundreds of communicants filed into St. Martin's Chapel to receive blessing from the new Bishop, delaying the official luncheon at the Shirley Savoy Hotel over an hour.

There are 27,630 Churchpeople in the diocese of Colorado, including 19,588 communicants. The diocese covers some 100,000 square miles, with 22 parishes and missions in metropolitan Denver alone. The Church in Colorado was formed as a missionary district in 1865 and organized as a diocese in 1887.

Attending Bishops remarked that this was the smoothest consecration they had ever witnessed, attesting to the weeks of well-organized preparatory work by the diocese. Laity and visiting and participating clergy alike were impressed by the humility and dignity with which Bishop Minnis received his new duties, remarking that the phrase, "By God's help" received new meaning through the ceremony.

MICHIGAN

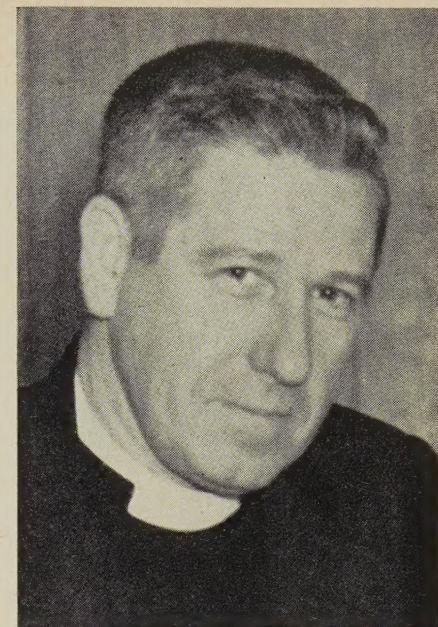
First from Diocese

In a service televised throughout the state over station WWJ-TV, the Rt. Rev. Archie Henry Crowley was consecrated Suffragan of Michigan September 30th in St. Paul's Cathedral, Detroit.

Bishop Crowley is the first Michigan priest to be elected a Bishop by his own diocese. Before election, he was rector of St. James' Church, Grosse Ile, Mich.

The 22,110-square mile diocese of Michigan has 48,937 communicants and 77,436 baptized members. It was organized in 1832 and has been served by nine bishops, including the present diocesan, Bishop Emrich.

Bishop Crowley is the diocese's second



BISHOP CROWLEY
Michigan to Michigan.

suffragan. The first, the Rt. Rev. Russell Sturgis Hubbard, is now bishop of the missionary district of Spokane. The diocese plans to elect another suffragan at its next regular diocesan convention in February. The decision to elect two suffragans was made shortly after Bishop Hubbard moved to Spokane early in 1954. Bishop Emrich's request for episcopal assistance was made to the 1954 convention. Annual reports of the diocese at that convention showed a pressing need for such assistance (confirmation in 1953 exceeded 3,000).

The Most Rev. Henry Knox Sherrill, Presiding Bishop, was consecrator, assisted by Bishop Page of Northern Michigan and Bishop Nash of Massachusetts. The sermon was delivered by Bishop Emrich of Michigan.

Led by crucifers, flag-bearers, and the choir, the procession of more than 350 laity and clergy, including 12 bishops in rochet and chimere, moved into the Cathedral to the strains of the hymn, "Glorious Things of Thee Are Spoken . . ."

Presenters were Bishops Lawrence of Western Massachusetts and Hall of New Hampshire. The Epistle was read by Bishop Burroughs of Ohio, the Gospel by Bishop Crittenden of Erie. The litanist was Bishop McNeil of Western Michigan.

Other bishops at the service included Bishops Hallock of Milwaukee, Scaife of Western New York, Lichtenberger of Missouri, Harris of Liberia, and the Bishop of Huron, Dr. Luxton.



BISHOP MINNIS
New York to Colorado.

UNING IN: "Diocese-wide" (rather than "diocesan-wide") is a term that refers to extent or diffusion through a bishop's jurisdiction. After all, one says "nation-wide," "world-wide,"

properly means as wide as the diocesan, i.e., the bishop. This might be true of a pulpit, but one hates to think of the bishop who has widened to the extent of his diocese, or of the diocese that has shrunk to episcopal girth.

The Name of the Church

THE FACT that the legal name of the Episcopal Church is different from the name by which it is commonly known has long been a source of irritation to many Churchpeople. A few months ago, an amused reader sent us a clipping from a Richmond, Va., newspaper containing two news items. In one, local Church affairs were described under the name, "Episcopal"; in the adjoining column an AP story about national Church affairs used the word, "Protestant Episcopal." The natural inference of the general public would be that two different religious bodies were being mentioned.

However, the efforts made in General Convention to amend the name of the Church by dropping the word, "Protestant," or substituting for it the word, "American," have always gone down to defeat. Those who voted against the motion seemed to think that those who proposed it were trying to rewrite history or theology; and this concern has kept the Church from acting formally to recognize a change that has taken place informally even in such Evangelical areas as the diocese of Virginia. Meanwhile a number of denominations which have the word "Protestant" in their titles have dropped it (sometimes in the course of merger with other Churches), so that the Episcopal Church is the only large religious body in the United States which still retains the word, "Protestant," in its title.

"Protestant" has developed a number of varying meanings in the course of its history. Its original significance was, essentially, what the word "Lutheran" means today. In England, during the 17th and later centuries, the word was used to mean what we now mean by "Anglican." Presbyterians, Baptists, Methodists, Congregationalists were not considered "Protestants" in England; they were regarded as "Dissenters" or "Non-Conformists." And in the Anglican use of the word, "Protestant," no conflict with the word "Catholic" was implied.

In America, the word has continued to evolve in meaning. The Protestantism of our Calvinist ancestors was not only anti-Roman but anti-Anglican in tone. The religious system they developed drew sharp alternatives between Protestantism — by which they meant Calvinism — and Catholicism, in the condemnation of which they included a condemnation of the Church of England. Later, with the development of the Liberal movement in American circles, there was for a time a radical weakening of the positive elements of Christian belief — in the Trinity, in the Divinity of Christ, in the Virgin Birth, the

Resurrection, and the other central Christian doctrines which were once a part of the heritage of Protestant and Catholic alike. Thus a tendency grew toward obliterating the distinctions between Churches of Reformation background at the same time that they developed a strong consciousness of difference from the Roman Catholics who during the same period were flocking to America's shores from Ireland, Poland, Italy, and other Continental lands.

In present-day America, the word "Protestant" is used to include non-Trinitarian Unitarians and Universalists — in fact, almost every kind of Christian (or near-Christian) except those who belong to the Roman Catholic Church. In fact, the word is sometimes used to cover people who have neither Christian affiliation nor Christian belief. Its significance in such uses is about the same as that of the word, "other." And, because the Modernist movement is still strong among the laity, though it is in full retreat among the younger members of the Protestant ministry, "Protestant" is often expected to imply the idea that all religions are equally hazy gropings of the spirit of man toward an obscure but kindly universal principle.

Thus, it is quite true to say that the word "Protestant" has fallen into rather debased usage among us; but quite untrue to say that to recognize this fact is to impugn any of our own Church's history or to express dissatisfaction with any of its teachings.

This is the basis of the active dislike of some Churchpeople for the word, "Protestant." But the most obvious reason for dropping the word from the two places where it now appears in our formularies — the oath of conformity and the title page of the Book of Common Prayer — is not this active dislike, which is felt by some and not by others; it is rather the fact that present-day nomenclature is impatient of awkward terms and that in common usage the name of the Church has almost universally been shortened to "Episcopal."

The question whether a change in the name of a Church could affect its identity or property rights has already been answered in the negative by the courts. No fears need to be entertained on that score. The only question that needs to concern Churchpeople is the expediency of having the official name of the Church be the same as the name by which it is commonly known.

Only once in his memory has this editor heard one Church person address another as follows: "Oh, are you a Protestant Episcopalian? I'm a Protestant Episcopalian too!" All up and down the land, the Church is welcoming its members and visitors with an attractive sign that says, "The Episcopal Church welcomes you." We hope that the General Convention of 1955 will begin the process of making it plain that the Church that extends this welcome is doing so under its real name.

The Seven Lost Children

*How one parish has begun
to solve the problem
of keeping young
people in the Church.*

"SEVEN out of ten children and young people in the Episcopal Church are lost within ten years," says the National Council's Department of Christian Education in its publication, *A Parish Workshop in Christian Education*.

Obviously, this is no surprise. Perhaps even brings an indulgent smile to the lips of some of the clergy, thus assured that things at St. Morpheus' in this regard are no worse than the national average. This situation has been going on for a number of years. It is expected to continue, it has been met with no constructive action or leadership.

The figures cited have to do only with children and what happens in their relationship to the Church in the decade following their confirmation. Since neither God nor the child is likely to be at fault, the blame must be placed upon the method of preparation and follow-up of parish and clergy.

Here then, are the points at which the difficulty rests: (a) the age of the candidates, (b) the material covered in their preparation, together with the methods employed, and (c) the development, at this time and later, of an abiding loyalty to the parish and Church at large.

It is easy to see why the Church has settled upon 12 as the sacred age. Consider as it does between the departure from childhood and the onset of adolescence, it appears to serve as a neutral point at which material might best be absorbed.

I submit that there is no worse age. A lad of 12 is preparing in every way to

By the Rev. H. Ward Jackson

St. Paul's Church, Utica, New York



CONFIRMATION*

An emotional and intellectual commitment.

leave childhood. In school, at play, in his relations with the other sex, and in his family life he is at the point of departure. Confirmation, coming at this time, can only be a part of what he will associate with transition and put away with other childish things.

Some Churchpeople advocate postponing confirmation until a post high school age. This group is concerned with intellectual agreement.

Another group of Churchpeople believes the confirmation age should be moved back to seven or eight. They argue largely in terms of grace and efficaciousness.

At all costs the major concerns of both groups must be preserved, together with a third, emotional commitment.

The very core of apostolic evangelism calls forth emotional commitment, and current trends in psychology underscore it as a healthy human trait. A couple considers a new home, a man thinks about vocation, a woman debates the purchase of a dress; in all these situations the standard remark is, "Let me think about it." But the mind usually is made up by then, and the only thinking done is better called rationalization. Then too, in moments of great stress most of us seek comfort in the most emotionally secure level of our development. Seen this way, the soldier in battle who repetitively recites, "Now I lay me down to sleep," poses no enigma and this mechanism operates quite apart from his socio-intellectual background. Indeed, good

evangelism and sound psychology take well into account the matter of emotional commitment and its concomitant security.

But the emotions are not enough. Whether he be man or boy, an individual must be convinced by appealing persuasion and with children this poses the problem of meaning and understanding. Grace there must be, but it remains to the instructor to prepare in the child a climate of acceptance, an actual desire to allow that grace to operate in his life. It is a triangular tension which is necessary between mind, emotions, and Spirit.

For these reasons, 10 has been selected as the normal age for young confirmants in my parishes and the choice has been blessed with unusual success. It strikes a happy period in a child's development between post-babyhood and adolescence, a period in which the child exhibits considerable capacity for learning and for unabashed emotional loyalty.

This latter we call "hero worship," and advertising people and apologists for other faiths are quick to exploit the capacity. Moreover, if these assumptions are true, then surely this is the God-given moment in the natural order of things, and we are failing to exercise proper stewardship over it. Between nine and 11 a child is already giving his heart and mind to all manner of athletes and

(Continued on page 13)

*Bishop administering confirmation here is the Rt. Rev. William Essex, Bishop of Quincy.

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Last Sermon

The Rev. Roelif H. Brooks delivered his last sermon as rector of St. Thomas' Church, New York City, September 26th. Dr. Brooks, 79 years old, was to become rector emeritus of St. Thomas', effective October 1st [L. C., July 11th]. The Very Rev. Frederick M. Morris, formerly dean of St. Mark's Cathedral, Minneapolis, is his successor.

Early Hour Service

The New York Cathedral has instituted a 6 o'clock celebration of the Holy Communion on Sunday mornings for those whose work or special plans prevent them from attending church at the more usual hours. The scheduled celebrations of Holy Communion are now at 6, 7, 8, 9, 10 and 11 on Sunday mornings.

WESTERN MICHIGAN

50 Bales of Straw

The "do it yourself" trend that is sweeping the country has long been part of the fabric of Church life. However, even Churchpeople have been applying the idea more extensively lately.

Landscaping their church grounds is the latest do-it-yourself project of the Men's Club of Grace Church, Grand Rapids, Mich. Having first raised the money to finance landscaping materials, the men and the rector, the Rev. Donald V. Carey, are doing the work themselves [see cover*] on Wednesday evenings and Saturdays.

The planting area covers about an acre and requires 600 cubic yards of top soil, 200 pounds of seed, a ton of fertilizer, and 50 bales of straw.

The landscaping of new Grace Church [1024 communicants], which is going up in a rapidly growing section of Grand Rapids, has aroused interest throughout the town. L. Henry Gork, city manager of East Grand Rapids, and a member of the Men's Club, is serving as advisor.

ERIE

Perpetual Deacon

The Rev. George W. Hall, Jr., Girard, Pa., has been ordained to the perpetual diaconate by Bishop Crittenden of Erie.

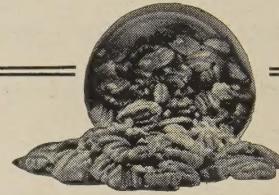
He will continue his work for the

* Shown in the picture, from left are Richard Gillett (on tractor), Wilson D. Whittier, Walker Smith, Dan J. Hams (president), and Warren Martin.

United States Government in the local office of the District Director of Internal Revenue, but will spend weekends and extra time serving Trinity Church, Fairview, Pa., under the direction of the Rev. Cloud Clayton Rutter, Jr., vicar of the mission.



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EDUCATIONAL

SEMINARIES

First Negro

A Georgia Negro became the first member of his race to be admitted to the regular winter sessions of the School of Theology of the University of the South, Sewanee, Tenn.

Bishop Dandridge, dean, identified the student as Merrick Collier of Savannah. He is a postulant from the diocese of Georgia, and a 1954 graduate of Lincoln University, Lincoln University, Pa. Bishop Barnwell of Georgia had told his diocesan convention in April, 1953, that he had "a fine young Negro, the son of a successful physician, who is graduating from Lincoln University this summer, who wishes to make application for entrance" to Sewanee. The young man's name was not given at the time, and the application was not made. Bishop Dandridge said Mr. Collier's application was the first for the regular three-year theological course. The Rev. John M. Moncrief, a Negro clergyman of Orangeburg, S. C., attended the 1953 session of the summer Graduate School of Theology. Mr. Collier was admitted after the adoption in June, 1953, of a resolution by the university's board of trustees to admit Negro students to the seminary.

The resolution reversed action taken by the board the spring of 1952 when it rejected a recommendation to admit Negro seminarians. That decision made Sewanee the center of a year-long controversy and resulted in the resignation of eight seminary faculty members including the Very Rev. F. Craighill Brown as dean.

Fall Term Report

Fall terms have begun in the 12 seminaries of the Church. Enrollment, in most of those reporting, has increased with a new record established in at least one. A representative student body, with many students from overseas, is reported.

A few of the seminaries have added new faculty members, and at least one seminary has added new buildings. The Episcopal Theological Seminary of the Southwest, Austin, Texas, began its fourth year in the first two buildings of its new campus. Both buildings are to be used as dormitories, but until the completion of the building program one dormitory will be used for offices, classrooms, and library purposes.

Fifty-four students enrolled this fall, 18 four taking part-time work. This number compares with 36 a year ago, in 1953, and seven in 1951. For the

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ETERNAL HOPE

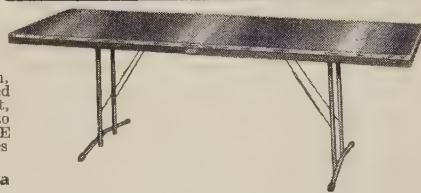
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United Press

SEMINARY OF THE SOUTHWEST*

In 1951, seven students.

first time, the major departments of the seminary are fully staffed.

Representative Group

This fall marked the 131st session of the Virginia Theological Seminary which opened with the most widely representative group of students in its history. In it are 68 new students, including eight special ones and seven transfers. The student body comes from 33 dioceses or overseas missionary districts. The overseas districts include Tokyo, Hawaii, Canal Zone, Liberia, and England.

Holy Communion Observance

The new school year of the General Theological Seminary, New York, began with a celebration of the Holy Communion in the seminary Chapel of the Good Shepherd by the dean, the Very Rev. Lawrence Rose.

Registration for its 138th year was 210, including 52 members in the first year class. Six foreign countries were represented.

Among new faculty members of the seminary is the Rev. Dr. Robert C. Dentan, professor of Old Testament. He succeeds the Rev. Dr. Cuthbert Simpson, now regius professor of Hebrew at Oxford University.

Three from Far East

Seabury-Western Theological Seminary, Evanston, Ill., welcomed three clergymen from the Far East among this fall's graduate students. Two represent India, and one is from the Church of England's diocese of Singapore.

This fall's enrollment, including both

graduate and undergraduate students totals more than 85 students. New members of the faculty include the Rev. Dr. Imri M. Blackburn, professor of ecclesiastical history and lecturer in liturgy and missions; the Rev. John S. Ruettiger and assistant instructor; and the Rev. Dr. Robert M. Grant, lecturer on New Testament literature.

Record Enrollment

The Episcopal Theological School, Cambridge, Mass., began its fall term with the largest enrollment of its history. The addition of 45 new students brought the total to 106 enrolled. They come from 34 dioceses in 26 states and four foreign countries.

Massachusetts has the most students represented, with 21; the four students from outside the United States come from Canada, Germany, Syria, and Lebanon.

One new member, the Rev. Henn Millis Shires, joined the faculty. Mr. Shires, who has been rector of Christ Church, Los Altos, Calif., will be assistant professor of New Testament.

Other Seminaries

Other seminaries of the Church beginning fall terms are Berkeley Divinity School, New Haven, Conn.; Bexley Hall, Gambier, Ohio; Church Divinity School of the Pacific, Berkeley, Calif.; Philadelphia Divinity School; Episcopal Theological Seminary in Kentucky; Nashotah House, Nashotah, Wis.; and School of Theology of the University of the South, Sewanee, Tenn.

*Pictured is one of the new buildings and the 1954-55 student body.

Children

(Continued from page 9)

picture stars. The Christian church can offer the Lord Jesus Christ, a real hero and one who does not tarnish, who is not discarded with the coming sophistication, but who "grows" with individual as the years go by. Despite the long known fact that children are not ready to think abstractly well into their teens, most of the children's confirmation sessions in the Episcopal Church amount to little more than the badly down-graded lectures in the adult class of the previous evening. If we really believe what has been

written above, and if we see any value in the preaching of the apostles, we shall teach from an impassioned position. It should come as no surprise that Johnny, who spent a whole evening learning higher criticism at age 12, has become a staunch Marxist sophomore at the university. Johnny, perhaps for the first time, has been confronted with an expansive and impassioned ideology.

In my parishes the children receive at least eight sessions of instructions, all of which are visible and in all of which they participate. Sensing that the most competent minds and elements in our Church are proposing a single celebration of the Holy Eucharist for the parish family each week, we try to use this service as the framework on which to hang the total confirmation instruction. We begin our first session by talking about the Collect for Purity, this leading easily to their lives and what they bring to this service. Large Prayer Books are given out to become personal property, to be marked, underlined, and generally abused but used.

The Collect is assigned for memorization before the next session, not so much for its own sake, but that it might lead to permanent familiarity with this part of the service. In addition to this they crowd about the altar rail to see where this is said in the chancel and why. During the last five minutes of the session they are introduced to a fictitious girl of their own age, one Ermintrude, who invariably is involved in a life situation about which they have been hearing.

The second week we begin with the Summary of the Law (which they memorize) using it as a springboard to the

*Higher and lower criticism have to do with the study of ancient writings, especially Holy Scripture.

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matter of Jesus' authority and ultimately who He was. The next week we consider the Epistles and Gospels and thus the Bible, the next week the Creed (reducing it to the learnable phrase "I believe in God the Father who made me, in God the Son who died to save me, and in God the Holy Spirit who makes me holy").

This, then, is the pattern: before we have finished, the child has come to meet on his own terms the large blocks of factual material (Bible, worship, theology, Christian living, and so forth), he has seen them through the eyes of a

fictitious friend as they occur in life, and he has seen and touched most of the vessels and materials of worship. All these are hung upon the framework of the now well known common Sacrament. But chiefly he has met the Lord Christ from an impassioned apologetic and the total process leads to an emotional (and as far as possible, intellectual) commitment on the day of confirmation.

But even this is of little value unless good foundations previously have been laid and afterwards are used. In one of my parishes it has been convenient to conduct Sunday School at the same hour as the main service. This enables, yes attracts, whole families to come and sit together, the children leaving for their classes before the sermon save on one Sunday each month. On this Sunday, a celebration of the Holy Eucharist, they remain all the way through, coming to the rail with their parents and receiving a blessing by the priest. Thus at confirmation study time they are no strangers to the service.

We begin our confirmation instructions each week at 7 p.m., but at 6:30 the boys are learning to serve and the girls to care for the altar. The Sunday after Confirmation the new members take a regular turn at acolyte duty and junior altar-guild work. Since the two groups are organized along social lines in part, the newly confirmed continue to find their way into the church on a weeknight for the next few years. When old enough they are invited to join the younger of the two mixed young people's organizations. It is well to add that such activities lead to good and growing relations with the rector. He is not a stranger who looks in on their Sunday School class once a month, but a teacher and companion with whom banter and fellowship come easily.

This, then, is the method in my parish of confirmation preparation and follow-up, together with some of the reasoning behind it. Most assuredly it works; our front pews are filled with young confirmands of the past few years. They may not grasp the subtleties of sacramental theology in articulate terms, but they love the Lord, they know the service (at least outwardly), and are comfortably at home in it. We have tried to use the God-given climate for acceptance, trusting in Him to do the real planting and give the real growth and, therefore, are sure that, as these young ones mature in sophistication and knowledge, in parallel fashion so will they mature in Him. If so, we shall worry little when Johnny goes off to the university.

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Appointments Accepted

The Rev. Arthur A. Archer, who was ordained deacon in June, is now curate of St. Paul Church, Lansing, Mich. Address: 218 W. Ottawa St., Lansing 15.

The Rev. William M. Baxter, who formerly served the Church of St. Michael and St. George, St. Louis, Mo., is now rector of St. Mark's Church 301 A. St. S.E., Washington 3, D.C.

The Rev. F. Leroy Beard, formerly assistant Calvary Church, Tarboro, N.C., will be vicar of Calvary Church, Roslyn, Wash., and the Church of the Holy Nativity, Cle Elum. Address: Roslyn 301 A. St. S.E., Washington 3, D.C.

The Rev. Homer F. Button, formerly chaplain of the Teachers of the Children of God, with address at Sag Harbor, L.I., is now rector of the Church of the Ascension, Rockville Center, L.I. Address: 71 N. Village Ave.

The Rev. Robert H. Cochrane, formerly curate of Trinity Church, Reno, Nev., is now vicar of St. Timothy's Church, Henderson, Nev. Address: Box 826, Henderson. He continues to be your adviser of the district of Nevada.

The Rev. Samuel W. Cook, formerly rector of Martin's-by-the-Lake, Minnetonka Beach, Minn., is now rector of St. Mary's Church, Laurel and Howell, St. Paul 5, Minn.

The Rev. Everett F. Ellis, formerly vicar of the Church of the Redeemer, Salmon, Idaho, will October 15th become rector of St. John's Church, Idaho Falls. Fr. Ellis is district chairman of Christian education.

The Rev. Robert Flottemesch, formerly curate of St. George's Church, Mount Savage, Md., now curate of St. Thomas' Church, the Alamo, Baltimore. Home: 2703 Fenwick Ave., Baltimore 18.

The Rev. Kenneth H. Gass, formerly rector of St. Timothy's Church, Massillon, Ohio, is a rector of St. Paul's Church, Bryant and Franklin Ave., Minneapolis.

The Rev. Benedict H. Hanson, formerly at Union Theological Seminary, is now chaplain of the Newark city mission. Address: 24 Rector St., Newark 2, N.J.

The Rev. W. Robert Insko, formerly rector of St. Stephen's Church, Erwin, N.C., is now chaplain to Episcopal Church students at the University of North Carolina. Address: 501 E. Rosemary St., Chapel Hill, N.C.

The Rev. Holt M. Jenkins, formerly associate rector of Trinity Church, Bethlehem, Pa., is now rector of St. Mark's Church, Groveton, Alexandria, Va. Address: 11 Logan Court.

The Rev. Paul E. Leatherbury, formerly vicar of the Church of St. Michael and All Angels, Baltimore, is now rector of Trinity Parish, Thomaston, Conn. Address: 38 Grove St.

The Rev. Jack D. Livingston, formerly vicar of St. David's Church, Spokane, Wash., is now vicar of St. John's Church, Colville, Wash., a Church of the Redeemer, Republic. He will also be general missionary in Ferry, Stevens, and Pend Oreille Counties. Address: E. 324 Third Ave., Colville.

The Rev. Gilbert D. Martin, formerly rector of St. Luke's Church, Richmond, Va., is now rector of the Church of the Ascension, Atlantic City, N.J. Rectory: 105 Twenty-Fourth St. S., Brigantine, N.J.

The Rev. Charles W. May, formerly rector of St. James' Church, Detroit, is now rector of St. Paul's Church, Kennewick, Wash. Address: 619 Albany Ave.

The Rev. C. A. McKay, who has been rector of Grace Church, Nampa, Idaho, will on October 15th become vicar of Trinity Church, Rupert, Idaho, and St. James', Burley.

The Rev. LaVerne B. Morgan, formerly rector of St. Mark's Church, Marine City, Mich., is now vicar of the Church of St. John the Baptist, Ephrata, Wash. Address: 301 Statler Rd.

The Rev. Robert W. Withington, formerly in charge of St. John's Church, Marathon, N.Y., now rector of Gethsemane Church, Sherrill, N.Y., in charge of Trinity Church, Canastota. Address: 427 Kinsley St., Sherrill.

Changes of Address

The Rt. Rev. Dr. Frank W. Sterrett, retired Bishop of Bethlehem, may now be addressed

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The Rev. Henry Charlton Beck, rector of Calvary Church, Flemington, N. J., has moved from ennington, N. J., to the new rectory at 46 road St., Flemington.

The Rev. Ralph H. Cox, who is on leave of sence from St. Paul's Church, Bakersfield, Calif., rmerly addressed at 217 H St. and c/o 2708 arkway in Bakersfield, may now be addressed at x 3081, Bakersfield.

The Rev. Dr. Robert A. Goodwin, professor of rginia Theological Seminary, may be addressed 1409 Bishops Lane, Alexandria, Va.

The Rev. Culbert McGay, retired priest of theocese of Connecticut, has returned from Maine Druim Moir and may again be addressed at x 4374, Philadelphia 18.

The Rev. Robert B. McKay, who retired recently rector of St. Agnes' Church, Little Falls, N. J., ty be addressed at 15 Westover Ave., Caldill, N. J.

Ordinations

Priests

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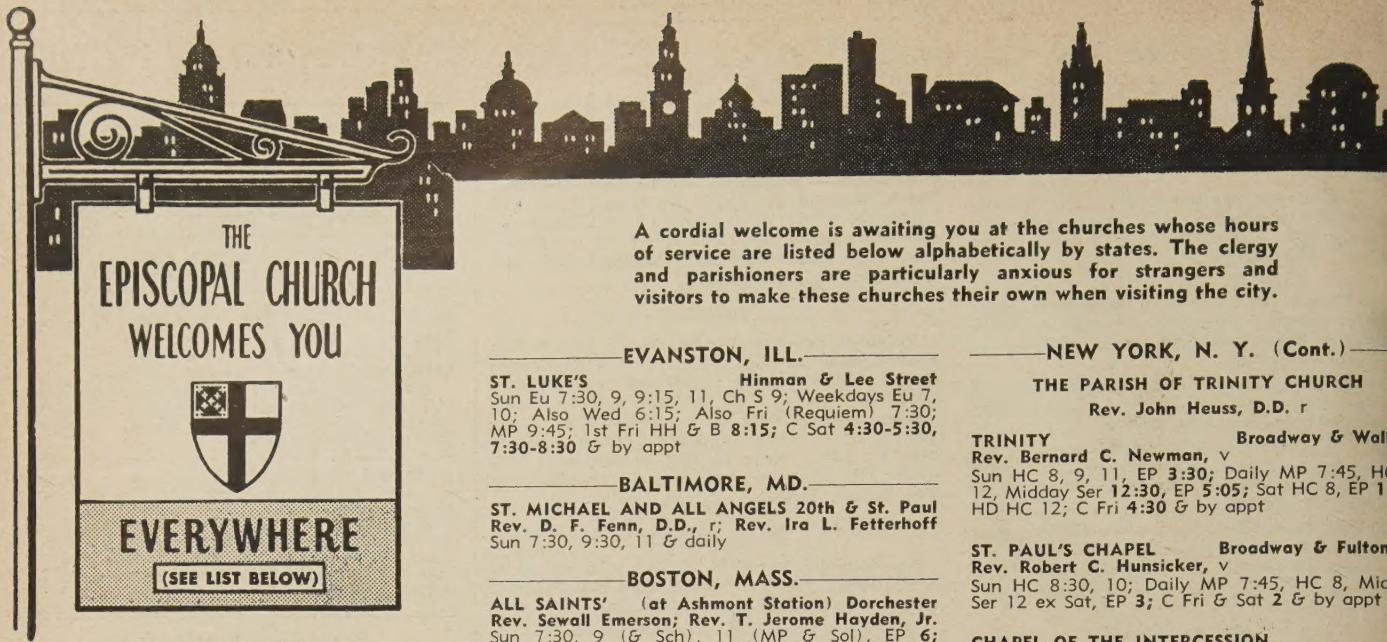
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Sun 8, 10, 12 (Spanish Mass), 8:30; Daily (Wed,
Fri, 7:45), 5:30; Thurs & HD 10

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Edward Jacobs, r

Sun Masses 8, 9:15 & 11, Mat 10:45; Daily
ex Mon 10, C Sat 7:30 to 8:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Sun HC 8, 9, 11, EP 4; Daily 7:45, 12, 5:30, Mon
Wed, Fri 7, Thur, Sat 9:30; C Sat 4-5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL 362 McKee Pl., Oakland
Sun Mass with ser 10:30; Int & B Fri 8; C Sun 11
& by appt

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Grayson & Willow St.
Rev. H. Paul Osborne, r

Sun 8, 9:15 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r

Sun 8, 11 HC; Daily HC 7:15 ex Wed 9:30

LONDON, ENGLAND

ANNUNCIATION Bryanston St., Marble Arch, W.
Sun Mass 8 (Daily as anno, HD High 12:15
11 (Sol & Ser), Ev (Sol) & B 6:30 (3:15
anno.) C Fri 12, & 7

KEY—Light face type denotes AM, black face
PM; add, address; anno, announced; appt,
appointment; B, Benediction; C, Confessions;
Cho, Choral; Ch S, Church School; c, curate;
d, deacon; EP, Evening Prayer; Eu, Eucharist;
Ev, Evensong; ex, except; HC, Holy Communion;
HD, Holy Days; HH, Holy Hour; Instr, Instructions;
Int, Intercessions; Lit, Litany; Mat, Matins;
MP, Morning Prayer; r, rector; r-em, rector-emeritus;
Ser, Sermon; Sol, Solemn; Sta, Stations;
V, Vespers; v, vicar; YPF, Young
People's Fellowship.